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The Orthodox Herald

Celebrating our 42nd year

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PRACTICAL ADVICE

It is certainly no news that life is unfair. In fact, almost anyone you ask can give you examples on their unfair experiences. How should we react to unfairness? One of the good places to start is by reading Matthew 20:1-16 on the parable of the laborers in the vineyard. Here Jesus tells the story of a householder who pays the same wages to workers who are hired an hour before quitting time as he does to workers who have spent the whole day doing the identical type of work.

Upon reading the parable, we tend to agree with the workers who put in many more hours. Is Jesus trying to tell us that we should accept economic injustice? People who work longer should be paid more.

Of course, parables are often surprising paradoxes that catch us when we are looking. It is this "catch" that so often gives us the healing insight.

In all probability, Jesus knows that we will identify with the worker who feels sorry for himself. So often we are sure that the world is against us, that we are not getting what we should have coming to us. For some people this sense of tragedy is a way of life. The chip on their shoulder will never come off. This self-pitying attitude threatens to interfere with their ability to relate to others or to function to their fullest in the world.

But the other side of Jesus' story is the worker who had the good fortune to be hired late. He, too, was treated unfairly. In his case, the unfairness worked to his advantage. We would say he was lucky. Jesus wants us to also consider this side of the issue.

We never complain when the world's unfairness works to our advantage. There are homeless, we have plenty to eat; people get laid off, we have a

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АВГУСТ

AUGUST

The Cathedral of Christ the Saviour or Redeemer pictured above is no more. It was destroyed with dynamite in 1931 during the Stalin era. He was going to build the tallest building in the world in its place. The building was to house the seat of the Soviet government with its ground floor having many assembly rooms, the largest was to seat 30,000 people. It was to be crowned with a 200-foot high statue of Lenin. The building was never built. Many attempts were made but the foundations could not be stabilized. How ironic when the same ground supported the huge cathedral which was large enough to hold 10,000 worshippers! To save face, the Moscow swimming pool was built – it is heated for year 'round swimming and was open to the public in 1960.

The site for the Cathedral of the Saviour (Khram Christa Spassitelya)

(Continued on Page 22, Col. 2)

I DIDN'T KNOW

The people who lived on the northern slope of the Carpathian Mountains (Lemkoland), which is now in Poland and once was part of the Austro-Hungarian Empire, have been subjected to severe and much discrimination throughout many centuries. They have been forcibly relocated and effort has been made to eradicate all elements and traces of their distinctive culture.

Last month we wrote of two parts of a journey during the Holocaust of 1914-17. After removal from their homes in Lemko land, they were taken to a transferal point, put into sealed cattle cars and taken by train to a little village, Abtissendorf, which was located near Graz, Austria on the southern border of Austria.

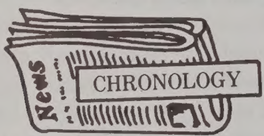
As they stumbled from the train into the sunlight, they found themselves surrounded by guards riding on horses. They were forced by whips to walk in their weakened condition to Talerhof, a concentration camp which was about a twenty minute walk away. The guards carried whips and did not hesitate to use them on those who lagged or fell behind. Those who tried to escape were shot dead and their bodies were pushed into any convenient ditch to join the bodies of those who had succumbed to the brutal conditions.

They finally arrived at Talerof. Here, families were broken up and assigned to different barracks. They were segregated – men in one and women and children in others. The barracks had bare, dirt floors. The roofs leaked so that when it rained, they were forced to sleep on the floor, which turned to mud. They were not even given straw to sleep on.

Starvation was ever present as they were given only one meal a day, which consisted of a clear soup with some rice

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August 1994

AMERICANS PLANNING TO BE AT CANONIZATION of Fr. Maksym Sandovich in Gorlice, Poland in September will be guests of Bishop Adam at supper on Saturday and lunch on Sunday. Those traveling as individuals and tour leaders are asked to contact Fr. Daniel Ressetar, 5501 Locust Lane, Harrisburg, PA 17109 or call him at 717-652-1825 to reserve places at the meals. Fr. Daniel is a cousin of Fr. Maksym.

DIED: Matushka Lubov Kivko, formerly of Bridgeport, CT in Norman, OK

CONGRATULATIONS to Fr. John W. Govrusik, who is celebrating his 50th year anniversary in Holy Priesthood.

THIS COPY of **The Orthodox Herald** will be mailed on July 23.

CHECK YOUR ADDRESS LABEL, if it does not have your zip plus 4, please include it the next time you resubscribe.

CELEBRATING its 25th Anniversary on Sunday, Sept. 18 is Holy Apostles Church in Saddle Brook, NJ. For info: call Alexandra Kasura 914-358-3633. Fr. Thomas Edwards is the pastor.

PRESOV, SLOVAKIA: According to the chancellor to Archbishop Nicholas (Kotsvar), there are 60 Orthodox parishes here. Forty more are in the process of building church buildings as they do not have the use of a church. There are 130 seminarians.

THE AMERICAN ASSOCIATION FOR SLAVIC STUDIES will meet on November 17-20 in Philadelphia. For info call: Jeffrey Hahn 215-645-4735. The International Council for Soviet and East European Studies will hold its Fifth Congress in Warsaw, August 6-11, 1995.

MAPLE HEIGHTS, OHIO: Following the Divine Liturgy at 10 a.m. on 20 August 1994 at St. Andrews Church will be a special veneration of St. Alexis (Toth). This tribute to the Bicentennial of Orthodoxy in America is sponsored by the Ohio Deanery.

NO RELIABLE government statistics are available in the U.S. on the number or affiliation of religious believers. The question has been eliminated from the census since 1920. Reliance must be based on figures supplied by each denomination. According to Bishop Nicholas in the June 19 issue of **The Church Messenger**, there are 3 1/2 million Orthodox in America and over 300 million in the world.

OUR ORTHODOX SUNDAY RADIO PROGRAM on AM 750 at 8 a.m. from Taylor, PA will feature Liturgical music from Bortniansky on August 7; Liturgical Solos on the 14th; Tschkowsky on the 21st and Rachmaninoff on the 28th.

THE ROMAN CATHOLIC CHURCH is in a minority in the Ukraine. Bishop Ivan Martyniak, the head of Poland's Latin rite minority in the Ukraine, has charged the Ukraine Eastern rite Catholics of blocking the expansion of the Latin rite in the Ukraine in retaliation for the confiscation of Eastern rite property by the Latin rite. The same charge is leveled by the Latin rite Catholics who want their property returned in the Ukraine, which was confiscated from them by the Eastern rite Catholics.

THE ANTIOCHIAN HOUSE OF STUDIES for newly ordained priests and deacons, and ordained who have not attended an Orthodox Seminary, held its second two-week session in January at Antiochian Village in Ligonier, PA. The next session will be held on August 28-September 8, 1995.

THERE IS NO ORTHODOX AXIS linking Belgrade, Athens and Moscow, says Patriarch Bartholomew. He told a gathering of senior Orthodox that he disapproved of all forms of political alliance under the name of the Orthodox Church. "We certainly belong to the same Orthodox family, and we share spiritual interests ... but notions of a 'bloc' or 'axis' are purely secular, political notions. They have nothing to do with the 'conciliarity' proper to Orthodox ecclesiology... It is natural that the Orthodox settle their problems as a family, but that does not mean that they are opposed to any state, philosophy or religion, whatsoever."

THE FIFTH ANNUAL Orthodox Teacher Education Program will be held from Oct. 14-16 in Ligonier, PA. Contact: Dr. John Boojamra, 4 Evergreen Place, Demarest, NJ 07627.

FUNDS ARE NEEDED to complete the St. Benedict Russian Orthodox Church, 3900 Jones Blvd., Oklahoma City, OK 73135-2527. Info call 405-787-6313.

A PAN-ORTHODOX RETREAT HOUSE is being planned eight miles from Oneonta, NY. For info and brochure contact Pan-Orthodox Retreat House Project, R.D. 2 Box 187, Otego, NY 13825 or call 607-432-2243.

THREE BOMBS were found on the roof of the Ecumenical Patriarchate in Istanbul, Turkey on May 29. "Although not detonated, they were accompanied by an unspeakable, obscene warning full of venomous language against the person of Ecumenical Patriarch Bartholomew..."

FR. JOHN KOCHUROV will be canonized in Russia. The Holy Trinity Cathedral in Chicago is sponsoring a tour to Russia for this event honoring their former pastor. Write to Leonard Soroka, 1121 N. Leavitt St., Chicago, IL 60622 for information on this Oct. 3-15 trip.

TRANSFIGURATION

The Transfiguration of Our Lord is celebrated on August 6/19 and is classified as one of the twelve Major Feast Days. It commemorates the Lord's Transfiguration as recorded in the Gospel reading for the day Matt 17:1-9.

Jesus Christ had told His disciples about His coming Passion and death. The shadow of Calvary was already casting its shadow when Jesus ascended Mount Tabor with his beloved disciples Peter, James and John. They were to see Him here in His glory as they were later to see Him humiliated and debased in Gethsemane. Here on Mount Tabor they would see His face shine like the sun and His clothes white as snow. They saw Him talking with Moses and Elijah from the Old Testament who were long gone from the earth and they heard a voice from heaven saying: "This is my beloved Son in whom I am well pleased, listen to Him." (Matt 17:5)

The reason for us commemorating this Holy Day is well told in the Kondak for the day: "You ae transfigured upon the mountain, and Your disciples beheld Your glory, O Christ our God, as far as they were able to do so: that when they saw You crucified, they might know that Your suffering was voluntary, and might proclaim to the world that You are truly the Brightness of the Father."

This day's commemoration started as early has been recorded – as early as the 4th or 5th century in writings of Patriarch Proclus, St. Augustine and Pope Leo the Great. St. John of Damascus and St. Cosmos composed many of the hymns for this great feast. One has only to read the Matin and Vesper services to appreciate their efforts.

On this day fruits are brought to the church to be blessed. Grapes are brought as they are used for the communion wine and are symbolic of the transfiguration of our Lord in the Holy Eucharist. The priest prays that the Lord may bless them, that they may be to us unto rejoicing, and that He may accept a gift of these fruits unto the cleansing of our sins.

When blessing other fruits, such as apples, the priest prays that the Lord may receive our gift into His eternal treasury and grant us an abundance of worldly goods.

In some churches, parishioners bring baskets of fruit which they place in the front of the church; in other churches, children bring the baskets up at the end of the Liturgy and place them on waiting tables. In some churches a large basket of fruit is provided by the parish and everyone takes a piece of fruit after the blessing.

If the tradition has died out in your parish, why not bring a basket of fruit and share it with others?

TRANSFIGURATION – THE WORD

On August 6/19 we celebrate the Transfiguration of Our Lord. What does Transfiguration mean? Webster's dictionary says that it comes from the word **trans** meaning across or **beyond** and from the word figure, meaning to shape or fashion. Jesus was transfigured by a Power **beyond** this world. He was transformed by One Who dwells **across** the great space in mystery.

Jesus was **shaped** by God. He was **fashioned** by the Great One Who dwells in unapproachable light.

The glory of God is revealed in Jesus Christ and through His Body, the people of the Church. That glory is shared with us. It reaches from beyond and transfigures us and all creation. Let us pray for the eyes to "see" this glory.

TRANSFIGURATION

The Apostles, on Thy vision bent,
To that appointed mountain went:
And there they worship when they see,
And there the message comes from Thee
That every race beneath the skies
They should disciple and baptize.

(St. Germanus 700 AD)

THE FALLING ASLEEP

On August 15/28 we will observe the Holy Day of the Falling Asleep of the Mother of God (Assumption, Dormition). Our Orthodox Church in honoring the Blessed Mother of God, has determined celebrations in her name to be commemorated at certain times throughout the year.

This Holy Day is one of the twelve major Holy Days. Nothing is said in the Sacred Scripture about her last days. Many stories and legends have come to be told about her departure from this world. As this is one of the oldest Holy Days of the Church, we can learn much from the readings and prayers of the various services of the Day.

We learn that all the apostles except St. Thomas had been gathered together to be with her for the end of her earthly life. There as the tropar puts it: "She passed over into Life." A solemn procession was formed to carry her to the grave she had chosen in Gethsemane. St. Thomas came too late for the burial, but he wanted to pay his "last respects."

He was taken to the tomb but she was not there. The tomb was filled with fragrant flowers and herbs. Because of this many churches follow a tradition of blessing flowers and herbs on this day.

We can see why the proper Orthodox word for this day is either Dormition or Falling Asleep. The Greek word is "koimisis"; the Slavonic word is "uspeniye." These words mean sleep, the Christian word often used for final sleep.

The Orthodox stress her repose and not her ascension a later tradition which the Roman Catholic Church stressed calling the Holy Day the Assumption. Since almost the beginning of the Christian Church the Mother of God was honored by the remembering of her repose (uspeniye).

The tropar doesn't mention her assumption but her falling asleep. "In giving birth you did keep your virginity: in **falling asleep** you did not forsake the world, O Birthgiver of God, You passed over into Life you who are the Mother of Life, and by your intercession you do deliver our souls from death."

If you cannot attend the Divine Liturgy, you should make every effort to attend one of the other services honoring this day.

ALASKA FUND

Helping this month are: **Olga Kasper,** Faith Pommier, Ethel Watlock, Marya Shepanik, Fr. Lawrence Bacik.

HE TOUCHED THEM

We have started to make a list of those who are still with us who were baptized by St. Alexis. If you have knowledge of others, please send in the names for inclusion in a future listing.

At the beginning of the baptism, St. Alexis read the following: "...Sanctify me wholly by thine all-perfect, invisible might, and by thy spiritual right hand; lest, while I proclaim liberty unto others, and administer this rite with perfect faith in Thine unutterable love toward mankind, I myself may become the base slave of sin. Yea, O Master, who alone art good and full of love toward mankind, let not thy humble servant be led astray; but send thou down upon me power from on high, and strengthen thou me in the administration of thine impending Mystery, which is both great and most heavenly; and create the image of thy Christ in him/her who now desireth to be **born again** through my unworthy ministry..."

Those still living who were given the Mystery of Baptism by St. Alexis are: **Eva Kopko, Mary Thier Petras, Helen Russin Wartella, Eva Kosko Hadock, Harry Gregory Podolak, Anna Korolyshein Hoblak and Helen Wanko Kovalchik, all of Edwardsville, PA and Mary Kantor O'Buck of Mayfield, PA.**

PRESS FUND

Thank you/Spasebo to the following who are helping us to meet our ever-rising costs: **J. Blisak,** Amelia Karp, Anonymous (3); Laura Smakula, Irene Allen, Faith Pommier, Mary Kochmaruk, **Peter Fedock,** Helen Dzugan, **John Kish,** Anna Adams, Lillian Smarsh, Olga Kasper, Leo and Musya Sakovich, Michael B. Mitchell, Ethel Watlock, Helen Buckowsky, Shirley Sass. Marjorie Fecich in memory of Michael Fecich. Mary Hanairff in memory of her parents Semon and Daria Hanaieff, brothers-in-law Michael Evans, Sr. and Steven Hanchak and uncle Nikita Prewallo. Vera Meiss in memory of her father Rt. Rev. B.J. Repella. Steve and Gloria Pasko in memory of their son, Ted. John Volosin in memory of his parents Charles and Mary Volosin. Theodore and Frances Hamilla in memory of his mother Anna Galayda Hamilla. Marion and Paul Stenko in memory of their parents Paul and Mary Stenko and John and Mary Selepak.

•Practical Advice

steady job; our children are good, theirs are on drugs. We rarely notice how lucky we are – or how unfair our good fortune really is.

Jesus wants us to realize that we often receive far more than we deserve. It's good therapy to consider how we get paid our full salary even when we arrived late at work.

Most of us have gotten much more out of life than we never dared hope for.

We can concentrate on the negatives and ignore the positives of life. We can nurture resentment about the fairness in the world and refuse to be happy. But this is hardly what Jesus had in mind.

Jesus makes the point that we must try to see the unfairness we encountered as a challenge. He teaches that the healthy way to cope with unfairness is to change these experiences around rather than use it to excuse failure or indulge in self-pity. See unfairness as a signal that something needs improvement, as a golden opportunity to change our lives and the world we touch for the better.

An experience of unfairness can be an opening for us to make a change where one is needed. Accepting the challenge of unfairness is the best kind of healing medicine.

•Kitchen Corner

the beaten eggs and mix well. When the apple torte is removed from the oven, pour the topping over the apples and return to the oven for 12 minutes.

Serves 10 to 12.

MISSION FUND

Helping this month are: Anna Adams, Mary Hanaieff, **Faith Pommier,** Ethel Watlock.

•The Cathedral

was selected by Alexander I on the banks of the Moskva River within sight of the Kremlin, near the present Kropotskinskaya Metro Station. It was in honor of the victory of Russia over Napoleon's forces. Napoleon's invading army consisted of over 500,000 and they retreated with only 10,000 survivors to reach France. Work proceeded on the cathedral from 1812 to 1826 when everything stopped. Nicholas I started work again in 1839 and the exterior was completed in 1858. The interior was then begun and was completed in time for the blessing on 26 May 1883.

The exterior walls were sheathed with white marble, which gave it a sparkling appearance. The huge church was constructed in a cross shape, covered 8,020 square feet and was 335 feet high. It had 5 gilded domes with the largest being 100 feet in diameter. Twelve broad sets of stairs led up to the twelve bronze doors.

The interior walls were a blend of red, white and gray marbles with gold and were converted with ikons. Sixty windows were decorated with gold and marble.

The cathedral, which was regarded by artists and architects as a masterpiece of cathedral construction, was planned, built, decorated and financed by Russians. It reversed the trend started by Peter the Great of bringing in foreign artisans for such building.

The cathedral was built in the style of the Assumption Church in the Kremlin (see March issue) and the Intercession Church in Pokrova.

For the few years the church was functioning, it was noted that so many men (over 7000) came to the liturgy on Sundays that women usually attended on other days. The music of the choirs was superb and over 37,000 candles were used on Holy Days.

Before the building was destroyed, it was pilfered. Some of the interior marble and chandeliers were used in the Moscow subway system.

We are told that the shape of the ikonostas in St. John's Church in Passaic, NJ is a copy of the shape of the main ikonostas of the Cathedral of Our Saviour and that the cathedral in Cleveland, OH is a copy of the exterior.

At times, since the destroying of communism in Russia, there is talk of rebuilding the cathedral. Would it be possible to find ikonographers and artisans who could do the same quality work?



EDITORS' NOTES

The Bible tells us of people who "err in vision and stumble in judgment" (Isa 28:7); of those who "find no vision from the Lord" (Lam 2:9); and those upon whom "night shall be unto you, that ye shall not have vision." (Matt 3:6).

Vision – so important. Recently, a young child came to rural Pennsylvania from the city to spend a few weeks in an environment which was strange to him. The program the "Fresh Air Foundation" has made these arrangements for many years. This was the child's first visit to the country and his host parents tried to get him to enjoy the many facets of nature. One day after they had spent a pleasant hour making daisy chains, he lay on his back on the grass in a clearing of the woods and was asked what figures he saw in the clouds. Some swallows flew across the sky and his host mother said: "Look up, Johnny. See the pretty birds flying through the air." He looked to the direction she was pointing and, in a pitying tone, said something the women never expected to hear. He said: "Poor little birds; they haven't got no cages, have they?"

Living in the city had dwarfed Johnny's vision. So it is with so many who profess to be Orthodox Christians. They become so occupied with the paltry things of the world that they see spiritual things in a very strange way. "They stumble in judgment."

Fr. and Matushka Stroyen

Co-editors: 1952-1994

•I Didn't Know

added and a piece of bread. The thin, watery soup was served in bowls but they were not given any spoons. As time went on, they whittled spoons out of pieces of wood, which they found.

People died every day from lack of food coupled with the unsanitary conditions. They suffered colds from sleeping in the mud or on the cold earth. They started to bleed from the nose, mouth, fingers and toes. The dreaded typhus made its regular rounds. They tried to keep clean but could wash the rags they wore in water only as there was no soap. About ten people died daily from starvation and disease. The women and children were forced to watch men being hung. Many people lost their minds and others tried to commit suicide.

The bodies of all who died were dumped into a common hole and the ground was leveled so that no evidence remained. It brings to mind the landfills we use for dumping garbage in the United States. No memorial services, panahidas, or prayers were allowed at the grave, in fact no relatives or friends were allowed to accompany the body of their loved one to the grave.

For every person who died, four more were brought from the Lemo/Galician region to replace them. This provoked a mixed reaction on the part of those incarcerated. They were happy to receive news from home but they felt grief for what those who were arriving would now have to endure and many times for the bad news that was brought. For example, the shooting of Fr. Maksym Sandowych, who will be recognized as a saint on September 11 this year in Gorlice, Poland, affected them very deeply. For many, this was the last straw. They could not bear much more.

What was the extent of this Holocaust? Telerof records and diaries show that 30,000 people of both sexes and all ages and from every strata of society were interned. Among them were 800 priests of the Eastern Church (both Orthodox and Greek Catholic). They were not allowed to bring their robes or anything necessary for services. They were prohibited from serving Divine Liturgy, but as time went on they held Molebens to the Mother of God (many times from memory) and at this time they took the opportunity to give sermons in which they tried to uplift the spirits of their fellow detainees. It is written that as the services would progress, the singing of the congregation became more and more quiet as "many cried and cried and could not continue singing the responses."

When the camp was finally closed, the knowledge of it having been there festered. It was leveled to the ground and in 1936, the last evidence of it was removed when the place of burial was excavated and the bodies were moved to another village called Feldskirken. Here the bodies of 17,067 men, women and children were reinterred in another common grave far from their homes in Halichina and Bukovina (Lemkoland), which they had been forced to leave. A poignant phrase says it so well: "Let them walk over their own hills not on some so far from their home."

Books (published by Peter Hardy), which contain personal accounts of witnesses of these horrors and can give you more information, can be obtained from A. Herenchak, P.O. Box 156, Allentown, PA 08501.

WINTER GRACE (10)

In 1889, Germany's "Iron Chancellor," Otto von Bismarck, instituted the first pensions on a national scale. He set an initial eligibility age of 70, later changed to 65. Life expectancy at this time was about 45. The arbitrary nature of retirement age limits today – when life expectancy has increased significantly – renders them not only maningless but wasteful in the extreme. The age of retirement has come to symbolize an end to productivity, even when there is no physical or mental reason for it.

Whether a person is made to retire or has retired looked forward to being retired, the one who retires with a dream still being born in his heart is one who will view the so-called declining years as years of discovery. The alternative is drudgery and boredom.

The retirement years should be enjoyed, not endured; they should be engaging years, not years of evasion; they should be exciting years, not years of exasperation.



We look forward to August when the first of the apples start to ripen. We like to try the various types as the season progresses. It was interesting to learn from a local grower that the apple tree is at its height of producing when it is fifty years old and bears good apples until it is a hundred. We have become acquainted with apples which are not sold at the market because the yield from the few trees is not large enough.

The recipe shared with you this month looks nice and tastes good.

Apple Blossom Tart

Crust:
2 cups flour
1/4 teaspoon salt
2 teaspoons baking powder
1/3 cup margarine, melted
1 cup sugar
2 eggs, beaten
1 teaspoon vanilla extract

Filling:
6 to 8 apples, peeled and cut into wedges

Topping:
1/2 cup margarine
1 cup sugar
1/2 teaspoon nutmeg
1/2 teaspoon ginger
2 eggs, beaten

Crust: Sift together the flour, salt and baking powder. Gradually add the melted margarine to the sugar, beating. Add the beaten eggs and vanilla and mix thoroughly. Add the flour mixture and mix well. Pat into a 9 inch spring-form pan to cover the bottom and halfway up the sides.

Stand the apple wedges on end in the prepared pan, pressing them down lightly. They will look like the petals of an open flower. Bake in a preheated 350-degree oven for an hour.

Topping: Cream the remaining margarine with the sugar to which the nutmeg and ginger have been added. Add
(Continued on Page 22, Col. 2)



AUGUST '94

1	Matt	13: 54-58
2		14:1-14
3		14:35-15:11
4		15:12-20
5		15:29-31
6		10:37-11:1
7		**9:27-35 Sunday**
8		16:1-6
9		16:6-12
10		16:20-24
11		16:24-28
12		17:10-18
13		12:30-37
14		**14:14-22 Sunday**
15		18:1-11
16		18:18-22, 19:1-2, 13-15
17		20:1-16
18		20:17-28
19		21:12-14, 17-20
20		15:32-39
21		**14:22-34 Sunday**
22		21:18-22
23		21:23-27
24		21:28-32
25		21:43-46
26		22:23-33
27		17:24-18:4
28		**17:14-23 Sunday**
29		23:13-22
30		23:23:28
31		23:29-39

BIBLE STUDY

Many times on overseas trips people complain about having to pay a premium when they change their American money for that of the country they are visiting or when they cash their traveler's checks.

Much was the same in Biblical times in Jerusalem. We read in Matt 21:12, Mark 11:15 and John 2:15 about money changers. We know that Christ expelled them from the Temple for cheating people when transactions were made.

According to Exodus 30:11-16 every Israelite once he reached the age of twenty had to start paying dues of a half-shekel into the sacred treasury in Jewish coin. Jews from all over the world came to Jerusalem, especially during the great festivals, and they took this opportunity to pay their yearly dues. Many of them did not have the Hebrew coins which were the only ones accepted. They came from many free cities which coined their own money. Because of this, money changers were available to exchange foreign money into the money of the country.

Since there was no official rate of exchange, the changers charged "whatever the traffic would bear." Many took advantage of the situation and charged more than the small legal fee they were allowed to charge.

It is not essential to this study but it was interesting to note that the issuing of coinage was a declaration of independence during the Jewish revolts AD 66-70 and AD 132-135. We saw much the same happening in the early 1990's when countries formerly within the USSR promptly started to issue their own money upon declaring their freedom.

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REMEMBER THEM, O LORD

Among those we pray for are the following clergy who died during the month of August. They are especially remembered because they helped us and encouraged us in publishing.

Special mention is made of Fr. Nicholas Kiryluk, who was a co-editor and fellow chaplain in the U.S. Air Force. Others are Frs. John Telep, Emilian Skuby, Appolon Nowitsky, Elias Yankowsky, Gregory Peleah, John Govrusik, Jr., Peter Felenchak, Alexander Pyza, Michael Perhach, Michael Kapral, and Victor Nedzelnitzky. Vechnaya Pamyat. Eternal Memory.